

to Evangelical Religion.

his reasonings, and whose example is the pattern which he is earnestly aspiring to resemble. The last intellectual and moral designations in the world by which it would occur to you to describe him, would be those by which the apostles so much exulted to be recognised, a disciple, and a servant, of Jesus Christ ; nor could you imagine him as at all gratified by being so described. You do not hear him express, that he accounts the habitual remembrance of Christ essential to the nature of that excellence which he is cultivating. He rather seems, with the utmost coolness of choice, adopting virtue as according with the dignity of a rational agent, than to be in the least degree impelled to the* high attainment by any relations with the Saviour of the world.

If you suppose a person of such character to have fallen into the company of St. Paul, you can easily imagine the total want of congeniality. Though both avowedly devoted to truth, to virtue, and perhaps to religion, the difference in the cast of their sentiments would have been as great as that between the physical constitution and habitudes of a native of the country at the equator, and those of one from the arctic regions. Would not that determination of the apostle's mind, by which there was a continual intervention of ideas concerning one great object, in all subjects, places, and times, have appeared to this man of virtue and wisdom inconceivably mystical ? In what manner would he have listened to the emphatical expressions respecting the love of Christ constraining us, living not to ourselves, but to him that died for us and rose again, counting all things but loss for the knowledge of Christ, being ardent to win Christ and be found in him, and trusting that Christ should be magnified in our body, whether by life or by death ? Perhaps St. Paul's energy of temperament, evidently combined with a vigorous intellect, might have awed him into silence. But amidst that silence, he must have decided, in order to defend his self-complacency, that the apostle's mind had fallen, notwithstanding its strength, under the dominion of an irrational association : for he would have been conscious that no such ideas had ever kindled his affections, and that no such affections had ever animated his actions ; and yet he was indubitably a good man according to a generally approved standard, and could, in